Dr. *WHINCOP's*

SERMON

Before the HONOURABLE

HOUSE of COMMONS,

On *November* the 5th. 1702.

Veneris 6° die Novembris, 1702.

Ordered,

THat the Thanks of this Houſe be given to Dr. *Whincop* for the Sermon by him Preached Yeſterday, at St. *Margaret's, Weſtminſter* before this Houſe, and that he be Deſired to Print the ſame; And that Mr. *Bertie* and Mr. *Varney* do Acquaint him therewith.

Paul Jodrell,
Cl' Dom' Com'.

№ 9.

A SERMON

Preach'd before the Honourable

House of Commons,

AT

St. *Margaret's Westminster*,

ON

Thursday the 5th of *November*, 1702.

BEING

The Anniversary Thanksgiving for the Happy Deliverance of King *JAMES* the First, and the Three Estates of the Realm, from the *Gunpowder-Treason Plot.*

BY

THO. WHINCOP D. D. Rector of the United Parishes of St. *Mary Abchurch* and S. *Laurence Pountney's*, *LONDON.*

LONDON,

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Job V. 12.

He Diſappointeth the Devices of the Crafty, ſo that their Hand cannot perform their Enterpriſe.

THE Providence of God is ſo Remarkably apparent in the Management of Things here below, that there is ſcarce any one, however blinded by Senſuality, and Love of this World; but muſt needs own a Divine Superintendency, ſome Care and Foreſight, more than the Wiſdom of Man alone, by which all our Goings are Ordered, and the World is Governed.

And though I do Acknowledge that it is very often ſeen, that the Greateſt Blaſphemers of God and his Goodneſs, ſome of the Boldeſt Invaders of the Rights of God's Government, have not always been made ſenſible of their Sin by a deſerved Puniſhment here, but have went down to the Grave in a ſeeming Peace;

Though

Though it ſeems all one to Sacrifice or not, and *One Event befalls both the Righteous and the Wicked*, the Juſt Man periſhing in his Righteouſneſs, and the Wicked often proſpering in his Wickedneſs:

Yet to any Diſcerning Eye there are ſo many Senſible Demonſtrations of God's Care not only of Private Perſons, every Individual Member of this Great Houſhold the World; But more Eſpecially of States and Kingdoms, of God's Vicegerents, Sovereign Monarchs, and Crowned Heads, *who are the Miniſters of God to us for good*, That No One that doth but look back upon Former Times, or Conſults his Own can be Ignorant of. We who are This Day Aſſembled to Praiſe God for his Loving Kindneſs to Us the Children of Men; If we think of the End of our being ſo, the Miraculous Diſappointment the Devices of the Crafty met withall, We cannot but adore God's Providential Care over Us, who ſo ſeaſonably Interpoſed, that *their Hands could not perform their Enterpriſe.*

If Even the very Hairs of our Head are Numbred, If an Inconſiderable little *Sparrow fall not on the ground without the Knowledge of our Heavenly Father*, as our Bleſſed Saviour tells us: Un-

Mat. 10. 29.

Undoubtedly then the Greater Affairs of this World are not beneath his Care, or below his Conduct, and He that takes Notice of and Preſerves *thoſe*, to be ſure, doth not Neglect *Theſe*.

Though the Combined Malice and Secret Devices of Men or Devils ſhould Attempt to Overthrow God's Orderly Management of the World, and think to Eſtabliſh what they Judge more fitting, God, we Read, will diſappoint ſuch their Deſigns, nor ſhall they be Able to Accompliſh what they Enterpriſe.

From theſe Words I obſerve theſe following Paraiculars,

That it hath been Matter of Fatal Experience, that there always were in all Ages of the World, Devices of Wicked Men, and Deſigns of Miſchief, and which is conſiſtent enough with the Wiſdom and Goodneſs of God to ſuffer Deſigning Men to carry on their Ambitious Projects, with a probable Show of Succeſs, I.

1. Poſſibly Firſt to Exerciſe the Prudence and Courage of the Innocent, and Virtuous, when their Deſigns are laid very Deep.

2. To diſcover the Inveterate Malice, and Secret Cruelty of thoſe Men's Tempers, who under

under the Calm, Mild, and Indearing Names of Religion, and the Publick Good, do ſtick at no Villanies to puſh on their Black Deſigns.

3. Perhaps that God may manifeſt his particular and Vigilant Care of his Church, even reduc'd to Extremities, and ſeeming juſt to be Overwhelmed and Deſtroyed, then to Reſcue and Deliver.

II. I Obſerve therefore Secondly, that theſe Devices have been by the Good Providence of God miraculouſly Defeated, they have been vain not only in reſpect of Others againſt whom they were levelled, but alſo miſchievous to thoſe that Contrived them; their Hands we Read, could not perform their own Enterpriſe, they do but lie in wait for their own Blood, they lurk privily for their own Lives.

Prov. 1. 18.

III. The Natural Reſult of theſe Two Particulars is, to Praiſe God, and we being Deliver'd ought to Glorifie Him.

I. Firſt, I Obſerve that it hath been Matter of Fatal Experience, that in all Ages of the World, there have been Devices of Wicked Men, and Deſigns of Miſchief, and which are conſiſtent enough with the Wiſdom and Goodneſs of God to Suffer.

When

When the World was in its Firſt Infancy in the Firſt Family of All, which perhaps ſome may look upon as a Type of all Succeeding Generations, even then do we Read of a *Cain* riſing up againſt his Brother and ſlaying Him.

When the Church was Tranſplanted from *Chaldee* into *Ægypt*, after *Joſeph*'s Death, we read that their Lives were made bitter through heavy Bondage with all manner of Rigour.

Trace the Church of God and its Stories from the Primitive Inſtitution thereof, to the Times wherein we now Live, and in Each Age ſhall we find Some or Other whoſe Hearts have been ſet upon Evil and Conſpired its Overthrow.

Haman Endeavours the Ruine of the whole Nation of the *Jews*, and *Sanballat*, *Tobiah*, the *Arabians*, *Ammonites*, and *Aſhdodites*, All Conſpire to Fight againſt *Jeruſalem*, and hinder the Work of the Temple. Eſth. 3. 8, 9. Nehemiah 6.

Not only Meſſengers of Satan to Buffet Men, but to lie in wait for their Lives, when we read of a Conſpiracy of above *Forty Men who had bound themſelves under an Oath that they would neither Eat nor Drink till they had killed* Paul. Acts 23. 12.

And we Read of the Primitive Christians, Saints, and Martyrs, who, as the Author to
Hebr. 11. 36, 37, 38. the *Hebrews* gives us an Account, *had Tryals of Cruel Mockings and Scourgings, yea moreover, of Bonds and Imprisonments, were Stoned, sawn asunder, Tempted and Slain with the Sword, wandring about in Deserts, Afflicted, Tormented.*

They had served our Blessed Lord and Saviour so before, the Unbelieving *Jews* Exercising their furious Zeal and Malice against His Person and his Doctrine, they both Killed the Lord Jesus, and his Apostles, after, they Destroyed all Christians where they had Power and Opportunity, and their Cruelty never ceased till the wrath of God came upon them to the Uttermost, and cut them off from the face of the Earth.

The *Heathens* likewise shewed their Malice against Christians in divers Cruel, Bloody Persecutions, in the very Infancy of Christianity, and Destroyed many Thousand Christians, only upon the Account of Religion, and these Persecutions lasted under Heathen Emperours about Three Hundred Years after Christ.

But

But when the Government changed, as it did in a few years after the laſt Perſecution, and when Chriſtianity was come to be the Eſtabliſhed Religion, and the Law of the Country, yet even then Barbarous Princes and Nations, the *Perſians*, *Goths*, and *Vandals*, the *Lombards*, *Saracens* and *Turks* made ſuch Incurſions and Infeſted the *Eaſtern* and *Weſtern* Parts of Chriſtendom that they employed their Conquering Swords in the Slaughter and Deſtruction of Innumerable Chriſtians.

And it had been happy for the Church of God, if there, their Deſigned Malice had ſtopped, and in ſo many Centuries after their Ravages and Fury, there were not ſtill freſh in our Memories Diſturbers of the Peace of our *Sion*, when we have beheld a Generation of Men, not only Speaking Evil of, but Riſing up againſt Dignities, like Mercileſs Vipers gnawing out the Bowels of that Country that bred them.

Your Eyes could not ſee the Sin, or the Puniſhment, I Confeſs of this Day's Traytors, but your Ears have ſufficiently heard, and that from good Hands, and Credible Authority, even from the Confeſſions of the Male-

factors themſelves, what deſigns of Miſchief againſt Church and State, were deſign'd by Wicked Men, as upon this Day.

It hath been Objected, I know, by ſome in latter days, that this Powder-Plot was only a State-Contrivance to make the Papiſts Odious.

But nothing was Objected at the Time of Tryal or Execution of the Perſons Concerned in it, nay, it was Confeſſed and Owned by them, and none of the Apologiſts at that Time for their Religion or Cauſe, ever open'd their Mouths to deny the Matter of Fact; which Undoubtedly they would have done, had it been only a Contrivance and a piece of State-Policy.

But were there not Certain Evidence on all hands of the Truth of Matter of Fact, what we this Day thank God for being delivered from, the being continually Exerciſed, ever ſince we Reformed from them, with no leſs Malicious Slanders, than Dangerous Doctrines, might be Argument enough to perſuade any one that all was true they are charged with, and that it's no ſtrange thing for them to be ſuppoſed, to Conſpire againſt us, who are continually teaching ſuch Principles,

and

and Practiſing upon the ſame, which immediately tend to our Overthrow and Utter Deſtruction.

Thus have their Authors in their Books, loaded Us with Unjuſt Reproaches, and laid falſe Charges to Us, which as a Learned Traveller of our own Nation in his *Europæ Speculum*, obſerves, is the common practice in *Italy* to put abroad ſuch falſe News, as that in *England* they have neither Churches, nor Form of Religion, nor ſerve God any way, *&c.* and a great deal to this purpoſe, as I might mention more. Nor do their Doctrines leſs Countenance the Practice of Death and Deſtruction to all Proteſtants:

Sandy's Europæ Speculum, *p.* 119.

For ſince the Publication of the *Trent*-Council, all ſuch are *Ipſo Facto* to be Excommunicated, Condemned for Hereticks, and rooted out, and No Oath, League, or Sacraments are to be kept with Hereticks, but they are deprived of all Right and Dominion either Natural or Civil, as is notorious from their Canons and Decrees.

By this Doctrine it was, that all Chriſtendom was ſo miſerably torn with Unchriſtian Wars in *Holland*, *Poland*, *Swedeland*, and all *Germany*.

That

That the Streets of *Paris*, and other Places ran with the Blood of ſo many Thouſand Maſſacred Chriſtians, that ſo many dyed at the Stake in Queen *Mary's* Days, and Queen *Elizabeth* was ſo often endangered in her Reign by Treaſon, Poyſon, and the Like; and her Succeſſor King *James*, by this unuſual way of Deſtruction deſign'd againſt Him, and the Chiefeſt of the Noble, Honourable, and Great in all the Kingdom.

But why ſhould I tire you with further Inſtances? All his Race and Poſterity ever ſince have been expoſed to the like, as might eaſily be made appear by a Curſory View of the Hiſtories of their Reigns in the laſt Age.

Now that all this is conſiſtent with the Wiſdom aad Goodneſs of God, to permit Deſigning Men to carry on ſuch their Ambitious Projects, may poſſibly be

1. To Exerciſe the Courage and Virtue of the Innocent and Virtuous, to confront and defeat them.

It is Natural for Men of reſtleſs and ungovernable Spirits to diſturb the Peace of the World, but they are rendred more cruel, when they act upon bad Principles and are encouraged by an Infallible Authority.

As

As every thing is thought lawful that hath a Tendency to promote their Deſigns, ſo nothing is look'd upon as unlawful that will effect them; Hence come Plots and Conſpiracies, the deſign'd Ruin of States and Kingdoms.

And though theſe Men may ſeem to have the Advantage over the Wiſe and Virtuous, yet the Divine Providence doth moſt commonly diſcloſe their Intrigues, and diſappoint their Devices, ſometimes in an extraordinary way, Interpoſing his own Right Hand;

But generally in the common and uſual courſe of Things, by raiſing up Men of Greater Wiſdom and Conduct, whom He Inſpires with undaunted Courage, firm Reſolutions, and Invincible Patience, and then ſends them upon the Stage of this World to defeat the Politicks of the Baſe and Subtile, to Support a Pure but almoſt Ruin'd Church, and ſave a dropping Nation.

And though at the firſt they may ſeem to have Inſuperable Difficulties to ſurmount, yet they make their way by Degrees, and at laſt beyond expectation the Work of the Lord Proſpers in their Hands:

This

This was evidently ſeen in the Riſe and Progreſs of our Firſt Reformation, and Thanks be to God, it hath been viſible in other Inſtances too, Theſe are true Patriots, who dare ſtand in the Breach, and hazard their All, to procure the Peace of *Sion*, and repair the Ruines of their *Jeruſalem*.

And though perhaps they may be ſo far from Receiving any Recompence from Men, that they may be Reviled as Hereticks, and would be puniſhed as ſuch, if ſome had as Great Power, as they have Malice.

But in the midſt of all theſe difficulties they ſtem the Tide, and by their Generous Perſeverance at laſt Obtain the End they Purſue. And all the while they are Contending for a Publick Good, they are inlarging the Nobleſt Faculty of their Souls, and not only tranſmitting their Names with Honour and a Venerable Character to Poſterity here, but ſhall be tranſlated to higher Seats of Glory, than Others hereafter.

And thus may God permit Men of Parts but Vitious Principles to deſign Evil, that He may exerciſe the Wiſe and Innocents Prudence and Courage.

And

And Secondly God may ſuffer Unreaſonable Men to carry on their Plots with Aſſured Hopes of Succeſs, and bring them juſt to bear; to diſcover their Inveterate Malice and Hatred, and their Implacable Rage and Fury. II.

Very few Men do love to be thought Wolves or Tygers, and therefore they appear under more taking and plauſible diſguiſes; but when they ſo believe their bad Principles, and are ſowred by them, that they breath forth nothing but Ruin and Deſtruction, and only wait for an Opportunity to Execute their Inhumane Deſigns;

The Divine Providence doth permit theſe Men to act according to their Natures, to enter into Confederacies and Combinations, and to puſh on their Cruel Projects very ſucceſsfully; and then when the Match is even, that moment, ready to be laid, to diſcover the whole Scene of their Villanies, and to ſhew what Deſperate Creatures they are, to Alarm the Credulous, to Awaken the Generous, and to ſtir up the Prudent and Vigilant to Conſult how they may be guarded from ſuch Men, who

are their ſworn Enemies upon Principles, and who will always ſhew them, when they have a favourable Occaſion.

I may ſay it without Flattery that the Engliſh Nation, as it is as Valiant as Any, ſo it is the moſt Tender and Compaſſionate; But what ſhould a People do, when they have a great many among them, who own bloody and deſtructive Principles, and have ſhewed from Age to Age, and Generation to Generation, that they will always Act by them, when they think they ſafely may; what ſhould they do, I ſay, but provide againſt ſuch, by Wiſe and Prudential Laws, not to do ſo is to Expoſe our ſelves, and is Stupidity, not Mercy.

As there are ſevere Laws againſt the *Papiſts*, ſo their repeated Plots were the occaſion of them, and the Conſpiracies in Queen *Elizabeth's* Reign of ever Bleſſed Memory, forced the Government, who were always unwilling to Enact them, and ſo they have been ever ſince, but forced to do the ſame, and in all Succeeding Reigns.

But this ſhews the Goodneſs of God to Us, in giving Us timely warning, letting us behold ſuch Inveterate Malice that we could

could never have ſuſpected, and diſappointing all their moſt Promiſing and well laid Deſigns, that ſo we might provide for our own Security, and neither God nor Man can blame our Worthy Fore-fathers, or Us, for taking neceſſary Precautions.

3. By permitting theſe Devices of Wicked Men, God manifeſts his particular and Vigilant Care of his Church even reduced to Extremities, and ſeemingly ready to be Overwhelmed and Deſtroyed, then for Him to Reſcue and Deliver It, and his Servants.

God hath Promiſed that the Gates of Hell ſhall never prevail againſt her, and we may rely upon that ſure word of Promiſe, that though ſhe may be Undermined by the Covetous and Ambitious, and rent into Factions by Crafty and Deſigning Men:

Yet God hath never failed to raiſe up Friends to ſupport her tottering State, and to cauſe the Great, and the Honourable, to plead her Righteous Cauſe; and many times by a Secret Turn of Affairs, by a ſudden and Unexpected Revolution, or by the ſending a Latter, (as in the Caſe of this Day,) He ſnatches Her as a Firebrand out of the

Fire, and delivers her from Ruin and Deſtruction.

II. But Secondly more briefly, thoſe Devices which God hath permitted, have been miraculouſly defeated, God by his Providence hath very often ſtrangely, and even to Wonder and Admiration Interpoſed, that they have been vain not only to others, but miſchievous to themſelves, *Their Hands could not perform their Enterpriſe.*

The Wiſdom of the Wiſe have we ſeen befooled in their own Craft, and the Glory of God advanced by their deſignedly Wicked Undertakings, and to be ſure, where God is pleaſed to Appear, all other deſigns to the contrary, prove Ineffectual and Vain.

The Buſh indeed may Burn, but it ſhall not be conſumed, and the Sea may rage and ſwell but it cannot paſs the Bounds which are ſet it; thither may it go, but ſhall go no further. The Lyons loſe their Nature and devour not, The Sun and Moon forget their Courſe and ſtand ſtill. Nay, the Graves retain not their Dead, when He bids them Ariſe and come forth.

Thus

Thus is God pleaſed oftentimes to reſtrain the Power of Natural Cauſes, and not ſuffer them to proceed in their wonted Courſe, All things fulfilling His Will.

And no leſs is it ſeen in blaſting the Enterprizes of Wicked Men, all which come to Nothing; *though they travail with Wickedneſs and Conceive Miſchief, they bring forth nothing but a Lye, and their Miſchief falls upon their own pate*, ſaith the Pſalmiſt. Pſal. 7. 14, 15, 16.

A Mans own Iniquities ſhall take the Wicked Himſelf, and he ſhall be holden with the cords of his own Sin, the Wiſe Man tells us; *they* not only *ſhall conceive but Chaff*, and *bring forth Stubble, but their Breath as Fire ſhall devour them*, as the Prophet *Iſaiah* ſpeaks. Prov. 5. 22. Iſaiah 33. 11.

They do but hatch Cockatrices Eggs, the Fatality of whoſe Sight, according to ſome Naturaliſts, ſtrikes Death upon the firſt Beholder, and their own Feet are generally taken in the ſame Net they ſpread for others, which is that Juſt Retaliation, our Bleſſed Saviour threatens, *that with what meaſure a Man metes, it ſhall be ſo meaſured to Him again.*

If

If the *Ægyptians* make a Wicked Decree to Drown the *Iſraelitiſh* Children, and will purſue the *Iſraelites* into the *Red Sea* to Drown them alſo; It is no unequal dealing in God, not only to hinder their deſigned Enterpriſe, but that they themſelves ſhould be overwhelmed with a Memorable Deſtruction, and Drowned in the ſame Sea which they hoped and Intended ſhould have ſwallowed up the *Iſraelites*.

The ſame Lyons and the ſame Furnace, quickly devoured the Accuſers of *Daniel*, *Shadrach*, and his Fellows, which were intended in a moment to have deſtroyed them.

How do we ſee the Righteouſneſs of God's puniſhing Wicked *Haman* in the ſame manner He deſigned againſt *Mordecai*, and
Eſther 9. 1. the ſame day that they thought to have had Power over them?

But what need I further trouble you, God having declared that He will Reward every
Rom. 2. 6. one according to his Deeds, and it is Juſt
Rom. 2. 9. with God to Render Tribulation to all the Workers of Iniquity.

And if you Conſider the Happy Occacaſion of this Day's Solemnity, and God be

be Thanked we find that *their Hands could not perform their Enterpriſe*, but an Over-ruling Providence detects all the Deſign, which was ſo cloſely managed, and ſo near taking Effect;

That then notwithſtanding all theſe *De*vices of the Crafty to ſwallow us up quick as the Grave; that then, that Over-ruling Hand which helpeth *Iſrael* out of all its Troubles, preſerved the Nation from all the Secret and Wicked Attempts, and defended it from the Aſſaults of all Evil.

So that we may truly ſay, it was the Lord's Doing, and it is marvellous in our Eyes, that God ſhould make that ſerve his Wiſe Ends and Purpoſes, for their Deſtruction, which they Intended for Ours.

III. The Natural Reſult therefore of theſe two Particulars, is in the laſt place to Praiſe God, and we being delivered ought to Glorify Him, to Admire his Wiſdom who can bring ſuch mighty things to paſs, for the puniſhment of Evil, and Encouragement of Good Works, though ſeemingly contrary to Humane Policy.

What

What is this but that the Weakneſs of God ſhould appear to be ſtronger than Man, and they that Glory in their Worldly Wiſdom, by theſe ſtrange Occurrences may be ſilently checked and confuted.

And ſince God hath manifeſted his Goodneſs to us, and his Juſtice to thoſe who layed in wait for our Lives, by turning the Blow upon themſelves it behoves us to be Thankfull.

Even our Daily, Private, and Perſonal Favours which God conſtantly beſtows upon Us, and we are too apt to paſs by without Notice or Regard, theſe challenge our Devouteſt Praiſes, and the Humbleſt Thanks of every Good Chriſtian.

But Publick Bleſſings require our Solemn Profeſſions of Publick Praiſe, we are requir'd therefore to declare abroad the Wonderful Works which He hath done for Us the Children of Men, and that by theſe and ſuch like Signal Deliverances, we may be directed in whom to put our Truſt, even in Him, to whom we have been left ever ſince we were born, and hope, He will be our Guide unto Death.

The Miraculous Preſervations We of this Nation have Experienced above other People, and the ſtrange defeats the devices of the Crafty have been baffled by, are as ſo many Invitations from God to render back the moſt cheerful and Publick Expreſſions of Thanks and Praiſe.

Theſe Great Things call aloud for our Juſt Tribute, and moſt Solemn Returns to Him who hath wrought ſuch Salvation for Us, that being ſo often delivered out of the Hands of our Enemies, we ſhould as often appear before Him, and ſerve Him Better all the Days of our Lives, and Praiſe the Lord our God as long as we have any Being.

To what I have already offered to your Conſiderations, In few words I will only further Add,

1. The Obligation we all lie under of having a full Truſt in the Merciful Providence of God for the time to come; And an Intire Confidence in Him Alone, for the remaining part of our Lives will ſhew forth our Thankfulneſs, and Entitle us to his Care.

And no leſs will a diligent Care to live up to the Principles of that Church our Holy Mother, in which we have been Born, Baptized, and Bred.

The Bare Thoughts of Gods Extraordinary Mercies ought to make Men afraid to Live Unworthy of them, or of that Religion they Profeſs, which Teaches all to be Meek and Gentle, Humble and Peaceable like unto the Author of it, who Declares that He came not to deſtroy Mens Lives but to ſave them:

What therefore ſhall we think of thoſe, who were the Occaſion of our Preſent Meeting, the Contrivers and Actors of the Mercileſs Deſign of this Day: A Deſign, which at once out-witted the Malice of Paſt, and the Imitation of Future Conſpiracies, and which if it had taken Effect, would not only have ſatisfied the Anti-Chriſtian Spirit of the worſt of Men, (if any thing would) but even the Malice and Revenge of the Devil Himſelf, who was a Murderer from the Beginning. For not only Hecatombs of Bleeding Proteſtants had been then Sacrificed, but our Old Conſtitution in Church and State had been Invaded, if not quite Overthrown.

A

A Government that this Nation doth not only rejoice in, as it ſecures the Honour of the Crown, the Liberties and Properties of the Subject, the Incouragement of Virtue and Reformation of Manners, the Peace and Quiet of Neighbourhoods, and the Advantage of Trade:

But which is likewiſe the Admiration and Envy of Foreign Nations, who would be glad to enjoy, what they have raviſhed from them, but we ſtill preſerve; and who would not be jealous for the Preſervation of that whereby all our Civil Rights, and Ancient Privileges are conſerved, and our Old Engliſh Liberties kept and maintained?

And I do not doubt, but that every Engliſh Heart will be Proud alſo to tranſmit to Poſterity under the Influence of your Great Councils, ſuch an Ineſtimable Treaſure and Benefit, as is the Church of England eſtabliſhed by Law, and under the Protection of her preſent Majeſty: A Church Worthy to be Defended, *and You* to be the Defenders of it.

And what greater Happineſs can be more wiſh'd for, than to ſee her preſent Majeſty,

who is the Defender of our Faith, Aſſiſted, Supported and Incouraged by your Laws, and Unanimity in your Counſels, for the Honour of our Nation, the Preſervation of her Sacred Perſon, and endear all her preſent Subjects, and future Generations to riſe up at the mentioning of your Names and call you Bleſſed.

You have a Noble Proſpect of Things before you, to make us not only a Terror to our Enemies, but a Security to Poſterity, to the Children yet Unborn, of all thoſe Bleſſings which Attend a Wiſe and Religious Government.

The Great Governour of the World hath already Bleſſed your Counſels and Endeavours Abroad with ſuch Succeſſes, and ſuch Excellent Inſtruments for the Management of our Publick Affairs, that former times could not reach to, but which we at preſent live to enjoy.

And there is no queſtion but that the ſame God who hath hitherto given ſuch Extraordinary Succeſs to our Undertakings, will go on to make us as happy as we can wiſh for, if we are as Thankfull as we ought to be for them; Endeavouring to deſerve

ſerve his Protection, we never need doubt of it.

You by your Wiſdom and Counſels lead Us the way, and it is Ours in Obedience to follow your Laws and Directions, both of which being United, what can the Reſult be but Happineſs, an Happineſs which will laſt when we are gone off the Stage of Life, and make this Nation every where Renowned for Love, Peace, and Unity in Religion.

Let us ſet our ſelves then to Retrieve the Lapſed Honour of Religion, and Live as becomes the Holy Spirit, the Precepts and Inſtitution of the Goſpel: And may that Zeal we all of us bear to the Beſt Religion, and a Church thus purely Reformed, which of all Others comes neareſt to the Primitive Pattern; never ſuffer us to fall into a Decay of Piety, to the Increaſe of Schiſms, Parties, and Factions amongſt us.

May the Love and Care of our own Souls prevail with us forth-with to take up a ſteady Reſolution to Conform our Lives in in all things to the Divine Will, to Govern

our

our Thoughts and Actions by the Laws and Example of our Bleſſed Saviour, and to ſubdue every unruly Luſt and Paſſion:

And make us ſtrictly purpoſe never to do any thing to the Diſhonour of the Great God that hath made us, to the prejudice of our Eſtabliſhed Religion, though tempted to it by never ſo great Profit, or Danger.

And then, I ſay, we need not doubt of Infinite Bleſſings from Heaven, on all your Conſultations, and on all Publick and Private Communities amongſt us, ſo long as the Sun and the Moon Endureth.

As our Church therefore this Week directs us to Pray.

We Beſeech the O Lord to keep thy Houſhold the Church in continual Godlineſs, that through thy Protection, it may be free from all Adverſities, and Devoutly given to ſerve Thee in Good Works, to the Glory of thy Name, through Jeſus Chriſt our Lord. Amen.

To whom with the Father and the Holy Spirit Three Perſons and one God, be Aſcribed by Us and all the World, all Honour and Glory, Praiſe, Power, Might, Majeſty, and Dominion, now and for Evermore. Amen.

FINIS.

BOOKS Printed for Walter Kettilby *at the* Biſhop's Head *in St.* Paul's Church-yard.

A Sermon Preach'd at the Anniverſary Meeting of the Sons of the Clergy-Men, at the Church of St *Mary le-Bow*, on *Tueſday* the Third of *December*, 1695.

A Sermon Preach'd before the Right Honourable the Lord-Mayor, the Aldermen and Governoursof the ſeveral Hoſpitals of the City of *London*, at St. *Bridget*'s Church on *Wedneſday* in *Eaſter-Week*, *April* 23, 1701. being one of the Anniverſary Spittle-Sermons. Both theſe by *Tho. Whincop*, D. D. Rector of the United Pariſhes of St. *Mary Abchurch* and St. *Laurence Pountney*.

Fifteen Sermons on ſeveral Occaſions, by his Grace the Archbiſhop of *York*.

The Juſt and Pious Magiſtrate; A Sermon Preach'd at St. *Lawrence*'s Church, on the Twenty Ninth of *September*, 1702. being the Day of Election for the Right Honourable the Lord-Mayor. By *R. Altham*, D. D. Chaplain to the Right Honourable and Right Reverend the Lord Biſhop of *London*, and Rector of St. *Botolph without Biſhopſgate*.

Sermons on ſeveral Occaſions, Vol. I. By the Reverend Mr. *E. Young*, Fellow of *Wincheſter Colledge* now Dean of *Sarum*.